

# THE CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

We are Ambassadors for Christ... Be ye reconciled to God.

VOL. I.—NO. 19.

NEW-YORK, SATURDAY, MARCH 18, 1848.

\$2.50 A YEAR

## The Christian Ambassador.

Wm. S. Balch, Otis A. Skinner, and S. C. Bulkeley, Editors.

Original

### NECESSITY OF AN ACQUAINTANCE WITH GOD.

BY REV. L. J. FLETCHER.

“Acquaint now thyself with him, and be at peace.”—Job xxii. 21.

Our text was originally addressed to the Patriarch Job, by Eliphaz the Temanite. It was spoken at a time when Job was suffering his severest afflictions and trials; and whatever might have been the motives of the adviser—for he seems, at times, to be more a tempter than a friend—no better advice could have been given than these words afford. The Patriarch felt that the hand of God was upon him, in sore affliction. His possessions had all been taken from him. His sons and his daughters had been destroyed by a sudden and most singular providence: and he was laid low, even at the very gates of death, by the most painful and loathsome disease. Every afflictive and aggravating cause from which man could be made to suffer, seemed to be concentrated upon this one individual. He felt that all was from God; and Eliphaz, his adviser, seems to address him with this same truth in view. The full import of his counsel, then, would seem to be this. Although the Lord doth afflict thee, he doeth it not without a wise and noble purpose. When that purpose shall be known, then wilt thou see good in all that appears to thee as evil. “Acquaint now thyself with him and be at peace.” Learn that he is good, and only good, and trust in him with the most perfect confidence. Thus much for the original application of the text, and the circumstances under which it was spoken. A vast amount of useful information may be gained by reading the context with care and attention. We shall leave this work for the hearer to perform, when, returned from worship, the word of God shall claim its hour of prayerful attention.

If the text was wise counsel to the afflicted Patriarch, it is not less wise or important when urged upon the attention of every human being. “Acquaint thyself with God, and be at peace.” This exhortation is not only wise and important, but it contains, by way of inference at least, a truth of vital interest. It is this. In proportion as we become acquainted with God, we shall be at peace. But when is man at peace? Only when he feels that all things are ordered and operating for his own best good, and for the highest interest of all intelligences. Then the lesson before us is no less than the following: In proportion as we know God, shall we learn that all his laws are born of wisdom, baptized in love, ordered in goodness, and operate to bless the beings for whose interests they were, in the beginning, instituted. A lesson of greater interest to man could scarcely be named.

But how large a proportion of the christian world have learned this lesson? How many are there, of the number who believe in God, and profess to trust in his goodness, who are in reality at peace?

The text would say, and that, too, as truly as the word of God ever speaketh, all are thus at peace who are acquainted with God. That this number is small, every day telleth. Go we forth upon some mountain top, and

listen for a single day to the murmurings, the repinings, the complaints, the fears, which rise from human hearts, and pass us on their way to the ear of Deity, and we shall need no other evidence than this, to convince us that few are the souls which rest in perfect confidence, and consequently in perfect peace. Now, we should hear arising, from the heart of the humble and afflicted one, the exclamation of Job on one occasion. “O that my grief were thoroughly weighed, and my calamity laid in the balances together; for now would it be heavier than the sand of the sea.” Anon and from some sinful heart we should hear the words of unprincipled complaint: “Lord thou dost afflict us without cause. Thou dost scatter sorrow in anger; thou hast been unmerciful towards me.” Now, from the christian church would ascend the petition of hearts filled with fearful apprehensions, saying, “O, cast us not away from thy mercies; banish us not from thy presence; destroy us not in thine anger;” and from either side—from the country hamlet, the crowded city, the market place, the workshop, the dens of infamy, and even from the sanctuary of the living God, like murmurings and complaints would go up upon the morning and evening breezes, like unholy incense to the God of heaven.

Again. Sit we down and commune with our own souls when sorrow is mingled with the joys of a day; or when the hours of pleasure are few, or when dark clouds obscure the future, and we are unable to tell what scenes of trial are before us, and we shall ever find enough of disquietude, of fear and complaining, to convince us beyond a doubt, that an acquaintance with God would secure for us the blessing of constant peace, that acquaintance is still most imperfect. Go we in our search throughout the world, and we should find this a universal truth. Man has but an imperfect acquaintance with his God. The subject has scarcely had an introduction to his King. The child has never learned to lean familiarly upon the bosom of the Father. There is knowledge above him which he cannot reach, which his soul asks to know, but which his finite powers cannot grasp to comprehend. There are misty curtains which hide the spirit-land upon which he would look, were his good right hand sufficient to sweep them aside. He is passing from day to day through trials, the object or end of which he desires to know, but finds himself unable. He seeks to solve the problem of life, but is lost in its intricate windings, and he feels that his life, and his destiny is in the hands of an unknown power.

To man, in this state, the text is a most important and happy exhortation. Acquaint thyself with this power above thee:—Acquaint thyself with God, and be at peace.

In seeking to obey this requirement man finds three great sources of information: Nature, Scripture, and Providence. The works of God, the word of God, and the dealings of God with man. As the soul of man is dark until illuminated with a knowledge of Deity, let us this afternoon seek for still greater light than we now possess, by examining these three manifestations of God. The first knowledge which we gain of God, we obtain from nature. We see him there, first, in the character of a Creator. The world is beneath our feet—its plains are spread out around us—its mountains rise to the skies—its oceans stretch themselves far distant for many a league, until they seem to meet the sky—and the mighty rivers are rolling on in their majesty, a type of time hastening to join eternity. The sun too



is in the heavens, glorious in his sublimity, and wonderful in his power, while the moon walks forth at even-tide, attended by a peerless train of shining worlds. We look on all these objects, and we know that they exist. But such knowledge does not satisfy. We see that the house has its builder, the statue its sculptor, and the watch its maker; and the question arises instinctively within the mind, have not the earth, the sun, the moon and stars, each a Creator? Nations in every age and condition of the world have reasoned in this or a similar manner, and have arrived at the idea of an overruling creative power. And it is power alone, which at first we discover. The greatness of the objects upon which we look, very naturally excites in the mind the idea of power in the Creator of such objects, and thus is obtained our first conception of God. This step taken, and others follow, as if by necessity. To the idea of power we are soon able to add that of wisdom, and to think upon God as possessed of these two attributes. This last knowledge we gain by considering the quality of created objects, the uses for which they were apparently designed, and their perfect adaptation or fitness to such ends. For example, we see that the lungs were evidently made to breathe the air, and the air to be inhaled by the lungs; and as one is perfectly adapted to the other, there is a display of wisdom in the arrangement, which cannot be mistaken.

We see, also, that light was apparently formed for the eye, and the eye for the light; sound was created, by the adaptation of the ear to the vibrations of the air; food was made to nourish the physical constitution, and that constitution so formed as to require food for support, and be able, by the aid of its numerous organs, to partake of the food prepared with pleasure, and derive from it the needed support. In all this arrangement there is so manifest a display of wisdom, wisdom which must have guided the hand of the great creative power, in the adaptation of part to part and object to object, that no one could for a long time remain ignorant of the fact that God is wise. But a single advance beyond this discovery, and goodness is blended with the increasing stream of knowledge. We reason very naturally when we say that the being who, in his wisdom arranged the various parts of the material world, and so ordained the economy of nature as to answer all the wants of animated being, must possess and be guided by the attribute of goodness. To gain all this knowledge from the manifestations of God in nature, is no great or difficult work; for when man looks out upon the earth, or through the universe so far as he can penetrate, and witnesses nothing but harmony in all the movements and operations of the material creation, and nothing but goodness in the provisions made for his support—when in all the economy of nature he can trace not one single manifestation of malignity, or even malevolence, he can but conclude, with scarcely one effort at reasoning, that the creative power is both wise and good. This knowledge is common to all men. Thus much does nature teach of God, to all nations.

To those enlightened by the rays of science she teaches other truths concerning his nature, perfections and purposes—and the more she is studied, the wiser we become in regard to her operations and tendencies, her powers and mysterious action, the more perfect and wonderful will appear that wisdom and goodness, which created, directs, and upholds all things. But where nature leaves us, when from her ten thousand tongues we can learn no more of God, then the word of divine inspiration comes to our assistance, and teaches what nature has no voice to declare. Nature can tell us of a Creator, the Bible acquaints us of our Father: Nature testifies to his goodness, his wisdom and power, the Bible informs us that in these attributes he is infinite. Nature would more than intimate that man is an object of peculiar regard with God: the scriptures declare that he is the child of God, that he was created in the image of

God, that all things were made for his use, and that he is watched over with an eye of love which never slumbers. Here too, the providences of God become visible, and aid in perfecting the knowledge which nature and scripture has imparted. The reasoning individual discovers at a glance, that this system of education, under which the mind of man is made to progress in its acquaintance with God, is but an exhibition of an all-wise and merciful providence. It has its plan; and in its operations there is manifest that wise adaptation of means to ends, and secured that constant, progressive knowledge of God, that there remains no room for doubt in regard to its object as a providence. There is no difficulty in looking to the end of the arrangement, and discovering that man's best good is there to be realized, that his happiness is to be the grand seal of its consummation. Taking this as the key to all other providences which attend us in life, we find this to be one of the most fruitful sources from which we can derive a knowledge of God, and his regard for man. We can see through the clouds of adversity the gleamings of coming brightness and joy, beyond the sorrows and trials which may oppress us in the present, the rich fruits and joyous consciousness of him, who triumphs through faith, and treads all sorrow and trial beneath his feet.

By consulting these three sources of information, we may acquaint ourselves with God. We gain a certain amount of knowledge concerning him, from these sources, with scarce an effort on our own part. Especially is it so in this age and community. We are surrounded by favorable influences to this end, so that we can but grow wise in a measure, if but from the truths repeated by other men. And let me here say, that there are vastly too many who content themselves to learn in this way, and strive in vain to be at peace with such knowledge in possession. In years past, a large portion of the christian world learned of God in this manner. The few professed wise ones learned from nature, and scripture, and providence, and the many learned of them. This fact, if attentively considered, will account for a vast amount of the error and superstition which prevails in the world concerning God's character and purposes. The thinkers, or professed thinkers: those who studied for themselves and others, had selfish interests to subserve, and with the truth they mingled their own falsehood; and the people knew not of the injustice done them, while they saw God robed in such mantles as their teachers might select for him. That same method of gaining a knowledge of God is still pursued by many, and the result is, that millions believe as the hundred wish them to, rather than as nature, scripture and providence teacheth. Such is but a poor way to obey the injunction of the text, and when such a course is pursued the peace promised is seldom realized. The requirement is, acquaint thyself with God. Wait not for others to gain instruction concerning him and then listen to their instruction. Acquaint thyself with God. God has given you powers to perform this work as well as others. Go out, then, and read thy lesson in the rising sun, the falling shower, the fertilizing dew, the changing seasons, the rolling year; in worlds above thee, in wonders beneath thy feet, and in still greater wonders within thyself. Open the word of God, and read there for your own instruction. With this guide before you, go in imagination far back to the days of the patriarchs and prophets, and coming from thence forward to the present, through both the old and new dispensations, learn of God; acquaint thou thyself with God by reading his laws, by seeing his dealings with man, by admiring the perfection of that plan which has raised man to the station he now occupies, and by loving and adoring that being who in all time has manifested his love for man in deeds of unbounded mercy towards him. Learn for yourself. Sit down, and by the light of nature and scripture study faithfully the great lesson which God's providences teach, and then enjoy the peace of which the text speaks.



I need not repeat what I have already said concerning the necessity of this acquaintance. Man feels that his destiny is in the hands of God—that all he is, and all he can hope to be in the future, he owes to God; and now, unless he can cherish in this presiding power the most undoubting confidence, he feels that his destiny is uncertain, that his happiness is insecure, that the future is dark and gloomy, because of the fear which its uncertainty creates in the mind continually. If then, the text be true, man's happiness in life depends upon his acquaintance with God.

Some, there are, who profess to be acquainted with him—to know his character, his will and purposes concerning man; and they are continually filled with fearful apprehensions, and troubled forever, lest in the future world, themselves or some of their friends shall sink to regions of the lost, to feel the weight of God's anger forever.

Others there are who profess to have learned of God—who feel that beneath the shadow of his wings they can rest in perfect security, knowing that he loves them, and all his children, with more than a father's love, and that his love is endless in its duration, and all-powerful in its operations. Now the happiness of the last named class is almost infinitely greater than that of the former, and the happiness of each is a fruit of its belief concerning God. It becomes us, then, to give good heed to the text, and learn what our grounds of trust and confidence are. "Acquaint thyself with God, and be at peace."

Let us now examine the three sources of information already referred to, and strive to gain the light which is so much needed to lead us in the way of truth and happiness. And first, in this place, let us hear what the scriptures say of Him in whom is our trust, and of whom we would learn. The psalmist David says in regard to man, as enjoying God's special favor, "Thou madest him a little lower than the angels, thou crownedst him with glory and honor. Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet." Man is, then, the peculiar favorite of all God's works. He is placed at the head of all, but one degree lower than the angels. So much for God's regard for him in his creation. In regard to God's power and mercy, the inspired penman says, "Thou hast a mighty arm, strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne, mercy and truth shall go before thy face. Blessed is the people that know the joyful sound. The Lord is good unto all, and his tender mercies are over all his works. He upholdeth those that fall, and raiseth up those that are bowed down. He is gracious and merciful, slow to anger, and abundant in mercy; yea, his mercy endureth forever."

Isaiah adds his testimony in the following language. "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. The Lord has made bare his holy arm in the eyes of all nations; all the ends of the earth shall see the salvation of our God." He says in another place, that "though a fond mother may forget the child she bare, the Lord will not forget his children." He represents the Lord as saying, that "though the sins of his children be like scarlet, they shall be white as snow, though they be red like crimson they shall be like wool." Passing on to the days of Christ we hear him saying, "God so loved the world that he gave his only begotten son, that whoso believeth in him should not perish, but have eternal life." He says again in regard to the strength of God's love for man, "Thou hast loved them as thou hast loved me." He calls the attention of man to the falling sparrow which God stoops to succor and save, and then says, "ye are of more value than they." He says also, "Consider the lillies of the field, how they grow; they toil not, nei-

ther do they spin. And yet I say unto you that Solomon in all his glory was not arrayed like one of these." "Behold the fowls of the air." And in the same connection, after having referred to the kindness and love of an earthly parent, he says, "If ye, then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" He says, in another place, "The Lord is kind to the unthankful." "He sendeth his rain upon the just and upon the unjust. He maketh his sun to rise upon the evil and upon the good."

The Apostles add their testimony to the same most welcome truth, Paul says, "For God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ." The Apostle John says, "In this was manifest the love of God towards us, because that God sent his only begotten son into the world, that we might live through him. Herein is love, not that we loved God, but that he first loved us, and sent his son to be the propitiation for our sins." Paul, when speaking of God's love as manifest in Christ Jesus, has this very strong and beautiful language. "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Such, my hearers, is the information we derive from the scriptures concerning the character of God. It may be all summed up in the beautiful declaration of the Apostle John: "*God is love.*" Turn we now to nature—to that elder scripture written by God's own hand, that scripture that man can never corrupt, and upon its every page we find this same declaration—God is love. Written in plain bold hand, graven deep upon every mountain's top, in the bosom of every valley, on all the laws of nature, and in the constitution of every animate object. The breezes as they pass us, sweetly whisper this same welcome truth, 'tis written in the sunbeams, 'tis reflected from every sparkling dew-drop, 'tis the song which is sung by a thousand majestic rivers, and by thrice ten thousand dancing rivulets. Old ocean has no other language in the grand chorus which sings from age to age, and as the years roll, each day, each hour, each moment testifies to the same sublime and joyful truth, God is love. Each day enables us to see more and more of this. As the mind expands its powers and we are able to learn more of nature, we learn more of God in the same proportion. Every new discovery in scientific world brings us nearer to a true knowledge of Deity, and all we learn of him is but a long and loud amen to the declaration of the Apostle. The more we study nature the more shall we feel like saying

"All I feel, and hear, and see,  
God of Love is full of thee.  
Earth with her ten thousand flowers,  
Air with all its beams and showers,  
Ocean's infinite expanse,  
Heaven's resplendent continuance,  
All around, and all above,  
Hath this language, *God is Love!*"

I am aware that many in seeking to acquaint themselves with God, have wholly disregarded nature. Some have gone so far as to say that we have no right to judge of God's love to man, from the works and laws of God. Many there are in this day who oppose the introduction of nature's teachings, when an argument is adduced from the pulpit, showing that God is good unto all, and merciful to all his children. But of such persons we can only say, they are losing the familiar and intimate acquaintance which they might cultivate and enjoy with God. They say that the scripture is the only true guide, but forget that nature and scripture are in perfect harmony—that both came to man from the same being whose love they declare. I feel confident, my hearers,



that nature's instructions have been too much neglected and disregarded by the christian world. Yes, too much disregarded have they been by Gospel teachers. So much prejudice and superstition has there been upon this matter, that some men's decisions would have excluded Christ from the category of true and faithful teachers of the Gospel, because he referred his hearers to sunshine and rain, to the flowers and birds, and to other manifestations of God in nature, in proof of his impartial goodness and love to man. But the day of such opinions is fast hastening to a close, and men are learning that if the bible tells us of God's love, nature gives abundant exhibitions of that love—if the bible informs us that his love is impartial, nature demonstrates the same by the sunshine of every day, by the dew-drops of every morning, and by every falling shower. If the bible speaks of his wisdom, nature shows us such manifestations of the same that she seems like a diviner of things which God hath spoken. By these remarks I would not be understood as placing nature above scripture by no means. But this I would say. The man who best acquaints himself with God studies from both volumes, and taking the written word for his key and guide, he finds that nature demonstrates what the scripture declares. The one speaks of God, the other exhibits God; and both agree in this great truth, God is love.

Yes, when we turn to learn of God's providences, nature and scripture are in most perfect harmony upon that important and interesting subject. The one declares that all seeming evil is to end in good, that affliction worketh out an exceeding weight of glory to the afflicted; that God loveth whom he chasteneth. And when we turn to hear what nature says of apparent evils in the material world, we find that all are intended to end in blessings to man. On the wings of the forked lightning, of the fierce tempest, of the earthquake and the storm, there come blessings to man without which the whole race would perish.

How useful, then, are the instructions we may derive from the world around us. How important that we lay hold upon this source of information while we seek to acquaint ourselves with God—while we seek to learn that it is for our good that God afflicts us, that all the shades of life through which we are called to pass, are but the agencies which God uses to try our fortitude, and increase our courage and strength, while they will aid to make us rightly appreciate the brightness and glory into which we shall soon be permitted to enter. My brethren and friends, if to learn of God is to become familiar with such truths, then it is plain that he who acquaints himself most perfectly with them will be most at peace within his own soul. And that such are the truths which an acquaintance with God makes known to the soul, no student of scripture, nature, and providence can fail to discover. Let us then, become faithful students in each of these departments of knowledge. Let us take our bibles from the shelves on which they have so long lain; wipe the dust from the covers, and opening them, learn of God. Learn of his goodness, which he now is showering down upon man, learn of his love for man, and learn too that such goodness never will end, that such love will operate till it has conquered all hatred, and subdued all evil—till it shall fill every soul. Let us read until we learn that heaven is the destination, the goal, the final resting place of every spirit.

Let us no longer say that nature is the sceptic's bible, and wholly unworthy the christian's attention; for whoever reads from this volume reads uncorrupted truth. Let us, then, cease to neglect it. It is an ever present volume, and though it does not teach all truth, it teaches vastly more than most of us practice. The providences of God we should also study more faithfully than we are apt to do. With nature and scripture to guide us in this work, we shall be able to look beyond the afflictive scenes which may attend us, and see love in every trial, goodness in every day of dark temptation, and these two beaming

brightly from the face of our Father. Then shall we be at peace. No fear of future ills will make of the present a scene of sorrow, for we shall trust the morrow in the hands of God with the most perfect confidence. We shall feel that though dark may be the way through which he leads us, it is the path through which we need to pass on our journey to a brighter and more glorious way. We shall be at peace. Let the winds of temptation blow. Let the floods of persecution roll in upon us. Let all around be discord and contention, we shall be at peace; being acquainted with God, and feeling as did the sailor-boy in the night of danger upon the ocean; all is safe, for a kind father is at the helm. Being acquainted with God, we shall feel to say as did the Psalmist, "How excellent is thy loving kindness, O God. Therefore the sons of men put their trust under the shadow of thy wings." Yes, we shall put our trust in God, and be at peace, for we shall see in him a being worthy of trust, a being worthy of confidence—a being towards which our spirits draw near in love, feeling that he first loved us. Then, while

"All the hopes and fears that start  
From the fountain of the heart,  
All the quiet bliss that lies  
In our souls best sympathies,  
Seem like voices from above  
Sweetly whispering "God is love."

we shall be at peace.

To become acquainted with God is the most desirable of all things for the sinner to accomplish. We all of us know enough of sin to know that its spirit is a reckless one. The offender against human laws "cares not, in proportion as he feels that no one cares for him. He hardens himself against all reforming influences in proportion as he feels that the reformer is hardened against him. And when he goes to the last excesses in vice, the manifest scorn of his fellow creatures is the last influence that steels his heart against better feeling. And yet, even then, there is sometimes left one thought that will melt his heart, and cause the tears to flow freely from their troubled fountains. It is the thought of a mother and of a mother's love. It is the thought of that mother's blessed prayer, when she knelt beside him for the last time, and in the depths of human love exclaimed, O God, go with and bless my child, my wayward child. The remembrance of such love is more powerful than any and every other influence, and will do more to reform than all the dungeons and chains of which human governments can boast."

Let, then, the sinner acquaint himself with God, and know that he is the fountain of all love; that though every earthly friend prove false, God will never leave his children, sinful though they may be, and such knowledge will bless and save. Let him but feel that the elements embosom him around, that the air breathes upon him the breath of kindness, that the sunshine is but the smile of his father's love, and he is saved. Let us then, seek to know God, for to know him aright is not only peace but life eternal.

Original.

#### TEACHINGS OF THE ANT.

BY C. H. WEBSTER.

That revelation of God, which informs us that he hath made us but a little lower than his angels, and gives us an inheritance of life and immortality—bids us "go to the ant; consider her ways and be wise." But this is not a humiliating truth—to know that we cannot read, as we run, the heart of man: but that we must spell it out by letters—decipher its deep virtues, and find out its deep powers by signs and emblems—to know that the knowledge which man requires is not alone to be learned from ancient rolls and modern books—that the powers



of mind are not to be gathered in lumps from Egyptian glory and Athenian splendor; and that the wisdom which the soul sighs after, is not to be drawn alone from the lights of art, and the march of science—but that these highest attributes of men are to be learned through the word of God, and the revealings of the heart—to be gathered from earth's deep buried fossil remains, and the industry and perseverance of the feeble ant.

"And in truth, we are ever reminded of this important fact. God, in his written word, sends us to the weakest and smallest of his works to learn our duty. And by these our ingratitude is reproved. By these our neglect of the proper seasons of activity is condemned. By these our excessive worldly cares and unwise anxieties are censured. "Consider the ravens; for they neither sow nor reap; which have neither storehouse nor barn; and God feedeth them; how much more are ye better than the fowls?"

The wise man tells us to whom this advice is given. "Go to the ant, *thou sluggard*, consider her ways, and be wise." It is true, that this admonition will not apply to all men in every sense; but may it *not* be applied to every man in *some* sense? If we are not all sluggards by common reputation, are we not all very slothful about many things? The mechanic and the merchant, the toiling student and the bustling statesman, may be very earnest and prompt in their several callings, and yet, in the service and love of their Creator and God, be very cold and unconcerned. And that we may receive this admonition of the wise man, to our individual profit, let us consider it in its closer application. The ant instructs us, not by speech and written words, but by actions; and therefore we should consider her ways, and profit by her instruction. The first lesson which I would notice, will be upon the improvement of time.

If we will consider the ways of the ant, we may learn, that she improves her whole time for future good. This lesson is applicable to all, but peculiarly adapted to those of us who are looking forward, and hoping for days and years of usefulness. We are now just entering upon the busy scenes of life—we here commence rolling up sands upon the little mound of our being—we are now planting those seeds, which will, in after life, either yield us an abundant harvest of precious fruits; "fruits worthy of repentance;" or else, withered and blasted, will leave us to starve and perish in our old age.

The well improvement of time is one of the first duties of an intellectual being. And this truth should inspire us with the noble ambition of appropriating to our *real* wants and *true* interests, every moment of life. Life is made up of *little* minutes; and all we know, all we have learned, has been accomplished in some of these little specs of our past being. But few have carefully and seriously considered how much might be learned, how much healthy knowledge might be gained, by a proper improvement of leisure moments; and but few have reflected upon the many instances which have passed away unimproved. Many days have been numbered in which we have not asked the question, Have I learned any new duty? Am I any better prepared to answer the demands of life? Have I so improved the opportunities of this day, that my mental and moral powers have received new strength and vigor?

The ant makes every day a season of improvement. So it should be with men. Every day should be made a season of both mental and moral advancement. We are not too old to live; then we are not too old to learn how to live, with profit to ourselves and the world. And this instruction must be drawn from books and works; from nature and nature's revealings. Some of the wisest and best of our race have been self-educated men; who, with the mechanical tool in one hand and their book in the other, have borne down with a mighty power every obstacle, and braved with "lion hearts," every adverse circumstance. *And the welfare of the world*

*has been promoted by such men living in it.* They have advanced the life and inward power of man. And, not only have they guided the mind to a higher eminence, but they have lifted the soul to a higher state of spirituality. And all human acquirements and powers should be brought to the accomplishment of this great end—to the end that man may be made acquainted with the most particular concerns of life, that he may 'grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ.'

The ant teaches us the profitable lessons of energy and perseverance. With unwearied energy she labors to build her palace; and then, perseveringly seeks to embellish its inner apartments with all that can render her short period of being pleasant and peaceful. The christian needs this admonition; and such should be his work. Labor to adorn the heart and mind with those truths and principles which will give to the moral powers strength and vigor. And to do this, we must enter with energy into all the truthful pursuits of the present, apply them to our wants, our circumstances, and our condition. We must persevere—onward in this great road of human progress—here thrusting back temptation—there turning aside danger—now, gathering light and knowledge from every source. Every enterprise, every pursuit should be made to lend an influence to genuine morality, and that deep feeling of spiritual life, which shall move as with an angel's power, the affections of soul. Believer, we have read of a deeper realization of the soul's wants! Christian, we have every necessity for crying with a voice that shall be heard the length and breadth of the earth, and shake to the very centre, the dormant energies of men, "what shall I do to be saved?" "What shall I do that I may inherit eternal life?" Let us then heed the lesson of the ant, and enter with energy and perseverance into the duties of this life, and make preparation for the life to come.

"Go to the ant." See with what skill and industry she toils for her winter fruits; thus teaching us foresight, and urging us by the small voice of action, to make provision for time to come. There is a high sense in which this point may be applied. There is the spring, summer, autumn, and winter of human life. And these seasons are all appropriate to the religious wants of men. The winter of life will be severe to endure, in proportion as we have neglected, in earlier seasons, opportunities to make suitable provision. Death is the great event immediately connected with this period of life, and upon the manner in which we have improved the earlier seasons of our being, must depend our quiet and happiness in this. It must be evident, to every thinking mind, that one of the principal designs of this life is, to improve and advance our moral and intellectual powers, and make such preparation as shall fit us for the love and enjoyment of heaven. And it is neither wise nor prudent to put all thoughts of death away, or to reduce them into that period of being which hangs over the grave, suspended by the little thread of old age. If this is one of the great events of human destiny, it should be one of the great subjects of thought and preparation. In life we should prepare for death; and he who makes no such provision shuns the counsel of heaven, and does far more violence to his nature, than he who neglects to use those means by which to secure temporal blessings.

The ant puts not off till to-morrow that which should be done to-day. Now is the time for *us* to toil and labor in the great field of our moral nature—to lay up that store of precious fruits which will sustain us in the winter of life. And as christian laborers, we should be laying up that store from day to day; be gathering fruits from every occurrence and circumstance. We have a moral nature, and it is as much our duty to provide for its wants and necessities, as it is to provide food and clothing for the body. And to do this we must rightly improve our time, in educating our powers and faculties of mind; we must make life one stirring scene of energy and per-



severance, of activity and diligence, of foresight and preparation.

## THE CHRISTIAN AMBASSADOR.

S. C. BULKELEY & CO., PUBLISHERS.

NEW YORK, MARCH 18, 1848.

### History of Universalism in New York.

PREACHING OF REV. JOHN MURRAY.

No traces whatever have been found of a belief in the salvation of all men, any where within the limits prescribed for our inquiries, till the arrival of JOHN MURRAY, in the year 1770. There may have been persons who entertained hopes in the recovery of the human race from sin and misery, through the redemption that is in Christ, as there have been in all ages of the Church, and in almost all parts of Christendom. But no distinct avowal of such a sentiment, in a way to give prominence, was ever made, so far as we have been able to learn, previous to the period above named. We therefore date the introduction of Universalism into New York A. D. 1770.

Rev. John Murray left England for America July 21, 1770, in the brig "Hand-in-hand," bound to New York. When within a few days sail of the port of destination, the owner, who was supercargo, learned from the Captain of another craft which he met, that, on account of political troubles, a non-importation agreement had been entered into, by which he would be prevented from disposing of his merchandise in that city. He accordingly resolved to change his course, and sail up the Delaware to Philadelphia; where he arrived in September. Here he learned that he had been misinformed, and therefore resolved to sail immediately back to New York. When off Barnegat they were overtaken by a dense fog, which prevented them from seeing the shore. They soon after struck on the bar lightly, and, as it was high tide, the vessel passed safely over into Cranberry Inlet, near a place called "Good Luck," where they found safe anchorage. While laying here, Mr. Murray went on shore, and, under circumstances peculiarly astonishing, was induced to preach his first sermon in America. Although he had occasionally preached in England, he was resolved, on arriving in this country, to seek retirement where he hoped to forget the sorrows which had pressed so heavily upon him in his own land, on account of his domestic afflictions. But the pleadings of the good man Potter, and the voice of his God, uttered in the deep consciousness of his own soul, called forth the light he was striving to hide, and he was compelled to bear witness to the truth, in the country of his adoption.

While lying in Cranberry Inlet, Mr. Murray had been transferred to a sloop, to take charge of a quantity of valuable merchandise which had been put on board in order to lighten the brig, so that it could repass the bar and sail to New York. The day after preaching in Potter's Meeting House, at Good Luck, Mr. Murray sailed to New York, where he arrived about noon. On his arrival he found the Captain, to whom he delivered up his trust, and took his baggage on shore, to a lodging which he had procured for a few days, when, according to promise, he hoped to be able to obtain a passage back to the "hospitable mansion" of his new but ardent friend Potter. "But the day had not closed in," he says in his life, "before a number of persons visited me, earnestly soliciting me to speak to them of the things of the kingdom! I was immeasurably astonished; totally a stranger in the city, I could scarcely believe I was not in a dream. The boatmen, however, having given an account of me on their arrival, the intelligence was wafted from one end of the city

unto the other; and the people, being anxious to hear something new, and from a new preacher, became extremely importunate. I could not deny that I had preached; but I gave the solicitors to understand, that I had absolutely engaged to return by the first opportunity, and that, of course I was not at liberty to comply with their request. They promised they would insure me a speedy and eligible conveyance, if I would consent to give them a discourse in the Baptist meeting-house; and it became impossible to resist their persuasions. The house was thronged, and the hearers so well satisfied, as to solicit, most earnestly, my continuance among them. But this I was not disposed to do; this I could not do: my word, my honor, was engaged to my first American friend; and, when duty is seconded by inclination, perseverance becomes a matter of course. Upwards of a week elapsed, before the earnestly sought-for passage presented, during which period I frequently preached and to crowded houses. I was gratified by the marked attention of many characters. Novelty is rarely destitute of attraction. Even the minister extended to me the hand of apparent friendship; which I accounted for on a supposition that he was ignorant of my testimony. I made use of the same Scriptures which he made use of: and he was not apprized, that I yielded them unqualified credence. I had no doubt, that, so soon as he should be informed, that I believed what I delivered, he would condemn, as much as he now appeared to approve. Yet some few there were, firm, unchanging friends, whose attachment to me, and my testimony, has to this moment continued unbroken. So soon as an opportunity to return presented, I very cheerfully embraced it; and I felt my heart bound with pleasure, at the thought of that meeting, which, a few days before, I would have died to avoid. The charming retreat, in the gift of my friend, was, in my estimation, highly preferable to New York, and all which it could bestow: and I longed most earnestly to quit the one, and to return to the other. A number of friends accompanied me to the vessel, and we parted, with expressions of regret. A single day produced me again in the abode of genuine, Christian friendship; to which I was welcomed with every demonstration of heart-felt joy."

He soon after returned to his friend Potter, and continued with him for several weeks, preaching on Sundays, and laboring the rest of the week. But "solicitations, earnest solicitations, poured in from the Jerseys, from Philadelphia, and New York," for him to visit them and preach the Gospel. After some time the entreaties from New York were so urgent, "the summons so pressing," that he dared not turn a deaf ear. "In fact," he goes on to say, "a revolution has taken place in my mind. It appeared to me, that I was highly reprehensible in thus withdrawing myself from the tour of duty, which seemed appointed for me; and I determined never to seek, directly or indirectly, for an open door, and never again to refuse entering any door which Providence should open. It is true, I never wished to receive an invitation; but I was aware, that the direction of me and my movements were in the hands of infinite wisdom; and promising my benevolent host that I would return as soon as possible, I departed for New York. My reception surpassed my expectations, and even my wishes. Many persons, anxious to detain me in their city, went so far as to hand about a subscription paper, for the purpose of building for me a house of public worship. It was completely filled in one day, when application was made to me to abide with them continually. I urged my absolute promise given, and my inclination, prompting my return to Good Luck, the name of the place where my friend Potter dwelt. They were astonished at my determination to reside in such a place, when the city of New York was opening its arms to receive me; but, on my repeating the circumstances, attendant upon my arrival there, they seemed disposed to acquiesce, and to acknowledge the



good hand of God outstretched for my direction. The Baptist meeting-house was again open to me, and the congregation were very large; my friends multiplied very fast, and I became gradually attached to this city. Yet I ardently desired to return to the home of my choice, and, after spending a few weeks in New York, I once more hailed my providential residence; numbers of warm-hearted friends accompanying me, as before, even to the vessel's side, where they offered up to heaven their most fervent prayers in my behalf. My heart was greatly affected, I was warmly attached to many in New York."

During the years '41, 2, and 3, Mr. Murray divided his time between "his beloved home," with Potter, at Good Luck, "different parts of the Jerseys, Philadelphia, New York and many of the intervening towns, scattered between those cities." "His friends were to be found among every class of the people, from the highest to the most humble, and almost every day increased the number, both of his friends and enemies. On the 10th of October 1773, he left New York for New England, but returned again in January. The year 1774 he spent in Pennsylvania, New Jersey, and New York, up to July 10th, when he left for New England.

All the direct or more latent results of Mr. Murray's labors, we have no means of ascertaining, for none of his early friends remain unto this day. An incidental remark in his life leads us to infer that the hostility of his enemies was furious and unabating, that every means was employed to circulate calumnies against his doctrine and character. It may be remarked that his lively temperament, wit, and mirthfulness, was thought to be conclusive evidence of a corrupt heart, an immoral character, and pernicious principles, altogether disqualifying him for the christian ministry. The standard of piety at that time, was an unwavering faith in endless misery, a grave countenance, and a stiff and studied demeanor in social intercourse. According to such a standard Mr. Murray was justly obnoxious to censure, for he believed that, while a man lived a pure and good life, feared God and kept his commandments, he might, with propriety, participate in the innocent enjoyments of this good and beautiful world in which God had placed him. But worse than this, his benevolent acts were misrepresented by clergymen and dignitaries in the church, in a way to excite the indignation of him and his friends, and the public, hoping in this way to prevent the spread of his heresies among the people. But all such opposition was not sufficient to overthrow the truth. His meetings were always numerously attended, and many remained true friends both to him and his doctrine.

W. S. B.

### A Physical Hindrance to Spiritual Joy.

Cecil has the following excellent remarks on the physical hindrances to spiritual joy. In reading them, the mind instantly calls to remembrance those portions of religious diaries, in which Christians have uttered, in despairing language, their sad want of religious fervor, and their fear that God had forsaken them forever. Though humble, prayerful and thoughtful, they had no religious enjoyment; every thing about them wore an aspect of deep gloom; all was dark, dark, fearfully dark. Such Christians mistook entirely the cause of their feelings. God had not forsaken them; the state of their minds was owing entirely to their physical condition. They had overworked themselves, or they were dyspeptic, or suffering from some derangement of their bodily functions. Being ignorant of the influence of the body upon the mind, they attributed their depressed feelings to a change in God, when the whole difficulty was in themselves. While the mind is under the influence of a diseased body, men have but little relish for religious services, and take but little pleasure in listening to

religious instruction. Many an excellent sermon has been condemned because the hearer was wholly unfitted, by his physical condition, to appreciate it. He was dull, and every thing he heard appeared dull to him; he was spiritless, and every thing he heard appeared spiritless. The preacher is often blamed, when he has discharged his duty, not only with fidelity, but with ability. The word, no matter with what burning zeal and eloquence it may be preached, cannot find its way to the mind, when all its avenues are closed by the derangements of the physical man. He that would enjoy religion must have a clear mind, a mind capable of grasping its great truths, and free from all those physical influences which produce gloom and depression of spirits. The devil has been a thousand times accused of driving the Holy Spirit from the heart, when the sole cause of its depressed state, was some derangement of the physical functions. A cloudy day, a damp heavy atmosphere, not unfrequently has such an effect upon the nervous system, as to blot out, from the christian firmament, every star of peace and hope, and render it dark, and forbidding. Let us hear what Cecil says on this subject.

O. A. S.

THE EFFECT OF THE BODY UPON THE MIND.—Many of my people, and especially females, talk thus to me: I am under continual distress of mind. I can lay hold of no permanent ground of peace. If I seem to get a little it is soon gone again. I am out at sea, without compass or anchor. My heart sinks. My spirit faints. My knees tremble. All is dark above, and all is horror beneath. And pray what is your mode of life? I sit by myself. In this small room, I suppose, and over your fire? A considerable part of my time. And what time do you go to bed? I cannot retire till two or three in the morning, frequently. And pray what else can you expect from this mode of life, than a relaxed and unstrung system—and, of course, a mind enfeebled, anxious, and disordered? I understand your case. God seems to have qualified me to understand it, by especial dispensations. My natural disposition is gay, volatile, spirited. My nature would never sink. But I have sometimes felt my spirit absorbed in horrible apprehensions, without any assignable natural cause. Perhaps it was necessary I should be suffered to feel this that I might feel for others; for, certainly, no man can have an adequate sympathy with others, who has never thus suffered himself. I can feel for you therefore, while I tell you that I think the affair with you is chiefly physical. I myself have brought on the same feelings by the same means. I have sat in my study till I have persuaded myself that the ceiling was too low to suffer me to rise and stand upright; and air and exercise alone, could remove the impression from my mind!

### Sunday School Exhibition at Brooklyn.

We are told by those present (we were not fortunate enough to be of the number,) that the Exhibitions of the Sunday School at Brooklyn, were of the highest order. The first was attended by an immense crowd. The house was filled to its utmost capacity, and many were obliged to go away without gaining entrance. Out of thirty six exercises there was not a single instance of stumbling, hesitation, or even of prompting. The Temperance Fountain was a novelty, throwing up its sparkling waters from the stage, with a semi-circle of lights as a back ground. The Cold Water Army song, on the second night, went off with great effect. The "Swarm of Bees," consisting of 26 children, of the Infant Class, each named with a letter of the Alphabet, and repeating an appropriate passage of Scripture, was much admired. Indeed, the entire exercises were pronounced, by all present, to be of a remarkably interesting character. The Brooklyn secular papers speak of the affair in the same strain. We understand the receipts were about \$160.

TO CORRESPONDENTS.—We gratefully acknowledge the well-timed receipt of favors from our esteemed correspondents, "G. C.," "Theresa," and "A. A. M." We could mention several others, that it would please us much to hear from, as the contents of our drawer are nearly exhausted,



### The Way to Help the Poor.

The increase of pauperism in our country, is one of the most painful evils which the benevolent mind can contemplate. Everywhere the call is for more almshouses. But though this call grows louder and louder, charitable associations are every year increasing, and alms-giving is constantly becoming more common. Notwithstanding all that is done by public and private charity, pauperism is alarmingly upon the increase. The poor are every day becoming poorer. Forms of poverty, which a few years since were unknown, are now common. In many portions of our cities, the poor are huddled together in great numbers, in damp cellars, where the most healthy and vigorous, in a short time, find their constitutions yielding to the impure atmosphere in which they live. There they suffer from the combined influences of cold, and hunger, noxious atmosphere and disease. A visit to one of these wretched homes of poverty, where the young and old drag out their miserable existence, is enough to excite pity in the hardest heart. They may be found, in great numbers, under the very shadows of our most magnificent churches—churches that equal in grandeur and splendor almost any that grace the old world. They may be found near by those costly mansions where the rich Christian lives in all the extravagance and luxury of wealth, and thousands are annually expended to gratify pride and vanity.

As yet, no effort has been made to cure the evil. All that we attempt, is to take care of paupers. We have no plan for the prevention of pauperism. All we do, or nearly all, is to prevent the poor from starving. We look on, and see the hard laborer toiling beyond the endurance of human strength, and put forth no hand to render his circumstances more easy. We see poor women struggling beyond what their constitutions can bear, to obtain a subsistence for themselves and children, and yet do nothing for their assistance. We see the capital of the rich employed in compelling the poor to work for a mere pittance, and yet do nothing to prevent the oppression. While things remain thus, pauperism will continue to increase, and the condition of the poor will grow worse. In the same ratio will our taxes increase, and the demands upon our charity.

The inquiry therefore arises, what can be done? Is there any way to stop the growth of the evil? A careful survey of the condition of society, will show that pauperism has its origin in three causes. First, a want of employment at a living price; second, misfortune; third, crime. The first cause leads so directly to the third, that they are often associated together. If therefore, the first were removed, the third would be far less prolific than it now is. Both the first and the third have great influence upon the second. Many are reduced to sickness by over-exertion. Many too, by sinful indulgence are rendered sickly and heedless.

Hence, a want of employment and adequate pay is a prolific cause of pauperism. The inquiry therefore arises, what plan can be devised to remove this cause? The simple statement which we have given of the case, will suggest the plan to every mind. Purchase land near our city, and erect thereon dwellings and shops. Establish there different kinds of business. Let the place be open to all the poor of a virtuous character, who are willing to enter the establishment, and submit to its regulations. Let their house rent be cheap, their provision be obtained at wholesale prices, and the compensation for their work be equitable. Let those unable to support all dependent upon them, even with all the advantages they would enjoy, have their deficiency supplied. Require all the children to attend school, and learn, at a proper age, some useful branch of business.

The advantages of such a plan are many. 1. It would give the poor the benefit of capital. 2. It would ensure them con-

stant employment. 3. It would rescue their children from all the evils to which poverty subjects them. 4. It would prevent the necessity of that over exertion, which the poor are now obliged to make, and which, in so many cases, produces sickness and premature death. 5. It would enable the poor to have comfortable dwellings, where they would not be compelled to live in filth, and breathe an impure atmosphere. 6. It would rescue them from the grasp of sharpers and oppressors, who live by defrauding and wronging them. 7. It would save the poor from having their pride and ambition destroyed by being obliged to live upon charity, and hold out to them a sure reward of virtuous industry. In a word, *it would help the poor help themselves.* And this is what they need. If we give them money we degrade them, and make their need for more assistance still greater. That aid is the wisest and the best which provides a way for the poor, by industry and economy to support themselves. Why cannot some such plan as this be adopted by our city? It would lessen its taxes within ten years, and ultimately drive gaunt, despairing poverty from our midst.

O. A. S.

### Deaths in the Ministry.

We learn from a late number of the Magazine and Advocate that Br. Calvin Morton, of Canewango, Cattaraugus Co. in this State, died on the 9th of February last. He had preached the doctrine of the restitution of all things for more than forty-five years, and died at the advanced age of 72.

The Primitive Expounder contains a notice of the death of Br. Henry A. Goss of Hensington, Michigan, aged 24. He died very suddenly, on the 12th February, in the village of Ann Arbor, while on his way to attend the Michigan State Convention at Adrian, where he was expected to deliver the occasional discourse.

Thus it appears that in a brief space of time, two faithful laborers in the Master's Vineyard, have been called from their labors on earth to their rest in heaven. One in the fullness of years, and at the close of an honorable and successful course in the ministry; the other in the very prime of life, and in the midst of his usefulness. "Blessed are the dead, who die in the Lord."

S. C. B.

### Opinions of the Rev. John Wesley.

This distinguished clergyman, it has been supposed, during the latter part of his life, was strongly inclined to Universalism. Some go so far as to say that he embraced the doctrine. The following from his pen is as good Universalism as we want:

"He will give his Son 'the uttermost parts of the earth for his possession.' And so all Israel too shall be saved. For 'blindness has happened to Israel,' as the great apostle observes, Rom. xi. 25, &c., till the fullness of the 'Gentiles be come in.' Then 'the Deliverer that cometh out of Zion shall turn away iniquity from Jacob.' 'God hath now concluded them all in unbelief, that he might have mercy upon all.' Yea, and he will so have mercy upon all Israel, as to give them all temporal, with spiritual blessings." \* \* \* In view of this glorious event, how well may we cry out, 'Oh the depth of the riches, both of the wisdom and knowledge of God!' although for a season 'his judgments were unsearchable, and his ways past finding out,' Rom. xi. 32, 33. It is enough that we are assured of this one point, and that all these transient evils will issue well, will have a happy conclusion and that mercy first and last will reign."

### Concord, Vt.

Br. C. C. Clark has closed his labors with the Society in this place, and is desirous of obtaining a new location. The Watchman speaks of him as a good preacher and a devoted Christian.



### The Sabbath, and the Decalogue.

A writer in the Christian Register, a journal of Boston, proposes the four following questions, for the consideration of the Anti-Sabbath Convention, soon to meet in that city.

First, Is there any better authority in the teaching and example of Christ for abolishing or repealing the law that requires the Sabbath to be kept holy, than for abolishing or repealing any other law of the decalogue? If so, what is it?

Second, What better reasons are there for the non-observance of the Sabbath than for the non-observance of any other moral law? If there are, let them be distinctly given.

Third, If human laws may not be useful to enforce a due observance of the Sabbath, and ought to be repealed, can good reasons be given why all human laws, to enforce the commands of God, ought not also to be repealed?

Fourth, If the keeping holy a Sabbath was beneficial in a former age of the world, what arguments are there to prove that it is not adapted to be beneficial in the present age?

The above questions are pertinent, and show the real ground of controversy between the friends and enemies of the Sabbath. We do not know a word uttered by the Savior, that affords the least evidence for saying, he abolished the Sabbatic institution. He condemned the manner in which the Jews kept the Sabbath; but he said nothing against the Sabbath as an institution. On the contrary, all his language implies, that the institution was divine, and established for the welfare of them. "The Sabbath," he says, "was made for man, not man for the Sabbath." I can see no reason why it was needed by the Jews, any more than by us, or by the people of all ages of the world. Many of the Mosaic institutions were established in consequence of the peculiar circumstances of the Jews. They had their origin, not in the nature of man, and in his permanent wants, but in the condition in which the Jews were placed. All such institutions Jesus abolished. Of this character were all the police regulations and peculiar ceremonials of the Jews. They were not incorporated into the decalogue, and were the transient, not the permanent, of the first dispensation. The Sabbath was incorporated into the decalogue, and we have no more reason for saying Jesus abolished it, than we have for saying, he abolished the command which forbids stealing.

Jesus always recognized the decalogue as divine, and as having divine authority. And well he might. It contains prohibitions and requisitions which all men need, in all ages, and under all circumstances. The first commandment says, thou shalt have no other gods before me, which is a prohibition of polytheism in all its forms. The second says, that we shall make no likeness of God, which is a prohibition of the worship of images. The third says, thou shalt not take the name of God in vain, which is a prohibition of profaneness. The fourth says, Remember the Sabbath day, to keep it holy, which demands, that one day in seven shall be devoted to the service of the Lord.

"These four commandments," says Dick, "have been generally considered as enjoining the practice of piety, or those duties which more immediately respect God as their object. But they also include the duties we owe to ourselves; for in yielding obedience to these requirements, we promote our best interests in this world, and are gradually prepared for participating in the joys of the world to come." The remaining six commandments have particular reference to our relations to each other as human beings. The first of them requires children to honor their parents; the second forbids the taking of human life; the third forbids lewdness; the fourth forbids theft; the fifth forbids lying; and the sixth forbids covetousness of every kind, and relates not only to external conduct, but to the motives by which we are governed.

Such being the character of the decalogue, who will say that any portion of it was temporary in its character? When did Jesus intimate that any part of it was to be abolished, or

superceded by something higher and better? There is no part of the decalogue which is arbitrary, or has not its foundation in the nature of things, and in the relations which men sustain to God, to each other, and to the outward world.

But it will be said, we do not keep the Jewish Sabbath—that we have exchanged that for another day. We grant that, and we claim that the New Testament authorizes the change. And we claim also, that the object of the change shows its wisdom and utility. But the question whether it was right to change the day, does not belong to the controversy between us and the Anti-Sabbath men. According to the Bible, God set apart one day in seven, which he required to be kept holy. This he did because the physical, social and religious natures of men demanded it. Let the enemies of the Sabbath show, not that we are unauthorized in making the change, but that the Sabbatic institution has been abolished. Until they do that, they cannot overthrow the Sabbath.

These Anti-Sabbath zealots have a reason for their course, which does not appear in their call for a Convention. They are rabid ultraists of the worst school; and have avowed their intention to ride, as one of them expressed it, rough shod over the church and the clergy and the government. Their avowed object is the abolition of slavery; if we judge, by their labors, their real object is the destruction of the Christian religion. The Sabbath is a great aid to the Church and the clergy; it is a day set apart to religion; and while men regard it as they now do, they will, on this day, assemble for divine worship. Thus the opposition to the Sabbath springs from a desire to prevent the clergy from being heard regularly by the masses; its destruction is thought necessary in order to overthrow the Church and the clergy. The men who pursue this course, call themselves reformers and philanthropists!

O. A. S.

### Female Agents.

Under the above caption the Primitive Expounder offers some very sensible and just observations. The idea struck us as a capital one, and if we could once get our lady patrons warmly interested in our behalf, we should expect more assistance from it, than from the offer of a whole library of trash, to those who can only be moved to a performance of their duty, by appeals to their cupidity. We commend the following remarks to the careful consideration of our female friends, and should they feel disposed to emulate the worthy example of their sisters at the West, we promise our best endeavors to manifest our gratitude in some suitable manner.

S. C. B.

"We find by experience that ladies make the very best agents. When we can get one enlisted, we are almost sure of a score of new subscribers. We are happy to add that we have a number of such agents on our books. There is no danger of failing when we can rely on such support. Universalism must prosper as long as it can have the aid of one zealous female in each town."

### Resignation of Br. Ambler.

We learn that Br. R. P. Ambler has resigned the pastoral charge of the Society in Albany, and is at liberty to attend to any call that may be made for his services. We have heard him spoken of as a very talented young man, and an acceptable preacher, and we cheerfully commend him to the notice of any Society in want of a pastor.

### Capital Punishment in Ohio.

The Star in the West, of last week, has the following item of news:

"The Legislature of this State postponed the bill to abolish Capital Punishment until the next session, by a vote of 32 to 30. This close vote indicates the success of the bill at no distant day."



### Capital Punishment.

Cases are very frequently occurring which show the dreadful evil of the death penalty. The innocent are often convicted and executed. A writer in the Newark Eagle, gives the following particulars respecting the case of Martin Shay, who was convicted and sentenced in the Schuylkill County Court of the murder of John Reeve. The writer says:

"The jury was unanimous in their verdict of guilty—public opinion was strong against the prisoner. The evidence seemed clear against him. Witnesses (if I am not mistaken) identified him as the person they saw strike the blow, and a chain of circumstances went to corroborate the evidence which convicted him. The Governor sent his death warrant to the Sheriff, and the unfortunate man was awaiting the day of execution. In the mean time circumstances occurred, not proving him innocent, but inducing the Presiding Judge of the court, Hon. Luther Ridder, the Associate Judges, Messrs Palmer and Puntzinger, Attorney General F. W. Hughes, Esq., and J. Bannan, Esq., the commonwealth's counsel, both prosecutors, to petition the Governor, presenting a statement of facts and reasonings, which has induced him to pardon Shay. Quite a number of circumstances have continued to raise doubts of the prisoner's guilt, and induce this act of clemency. A few days more would put him beyond the reach of pardon. And if afterwards these doubts were confirmed, and his innocence established, what reparation could community, who are now thirsting for his blood, make him? But on the supposition that he is guilty, his being at large is to be attributable to the sanguinary and irremediable nature of the penalty of death. The Governor has very wisely freed himself of the possibility, not to say probability of executing an innocent man. The many cases of innocent persons being hung, has induced a caution in regard to capital offences which shows that the human heart revolts at the idea of the death penalty. There was the case of a female, named Margaret Houghtaling, who some years ago was hung at Hudson, N. Y., who protested her innocence to the last, and who, according to promise, held up her white handkerchief, while hanging under the gallows, for twenty minutes after the drop fell, in token that she was innocent. In less than a year after, her innocence was fully established, by the real murderer confessing the crime.

Is not one such case sufficient to set any person against the death penalty? What must be the feeling of a juror who, though sincere in his verdict, assists in convicting, and hanging a human being, afterwards proved innocent? If the jury who rendered a verdict of guilty in the case of Martin Shays have any of the feelings common to humanity, they must be relieved of an immense burden, and feel grateful to Gov. Shunk, for interfering between their verdict, and the sentence of the law, and perhaps correcting their mistake in a matter of life and death."

### Dangers of Odd Fellowship.

A bigoted writer in an orthodox journal "down east," says, when descanting upon the dangers of the institution of Odd Fellowship,

"I heard an Odd Fellow say in public meeting something to this amount—that Odd Fellowship formed a bond of union as strong as that of natural brotherhood. Now let us look into natural brotherhood a little, since the comparison is made, and see whether such brotherhoods, when extended through all our towns, would not have power to fill nearly all the offices of government. They may tell us that they have nothing to do with such things; well, I suppose they do not in their lodges call up such subjects; but if they carry out the principles of natural brotherhood, they will do as natural brothers do."

Isn't that awful! What, make men love each other like natural brothers! Well, the writer of the above paragraph may console himself with the reflection, that if the country is endangered by such a feeling among Odd Fellows, it has but little to apprehend on that score from the members of Orthodox churches, until the state of feeling shall be greatly different in them from what it ever has been.

### East Randolph, Vt.

Br. N. C. Hodgden has closed his labors in this place. He had charge of the Society there for three years. Br. G. W. Bailey has been invited to succeed him.

### Another New Church Dedicated.

We learn from the Magazine and Advocate that a new Church, recently erected by the Universalist Society in Springfield, was dedicated to the worship of God on the 8th ult. Sermon by the Pastor, Br. J. George, who was assisted in the services by Br. J. B. Saxe, and Br. G. S. Gowdey. The Society is represented as in a very flourishing and prosperous condition. May the Lord bless them abundantly.

### Ministerial Change.

Br. Moses Ballou has been obliged to resign his charge of the Society in Portsmouth, N. H., on account of ill health. His Society, we understand, was very anxious to retain him, but he has found it altogether incompatible with his health to consent to any such arrangement. He is to preach in this city and in Philadelphia for a few weeks to come. We hope our better climate will prove favorable to him.

### Br. Walworth's Removal.

It will doubtless be gratifying to the friends and acquaintances of our young and talented Br. H. R. Walworth, to learn that he has obtained a settlement in North Yarmouth, Me. From a notice which appeared in a late number of the Gospel Banner, we judge that his prospects for usefulness in that State are quite encouraging.

### Captain Thayer.

We are pained to hear of the death of this faithful and gentlemanly commander of the Vanderbilt. He died suddenly, at his residence near Providence. He was one of the most popular men who ever commanded a Steamer on the Sound. His death will be deeply lamented, not only by his friends, but by the whole traveling public between New York and Boston.

### Another New Society.

A Universalist Society has been legally organized in Bradford, Penobscot Co., Me., consisting of about twenty heads of families, with the prospect of an encouraging increase in the Spring. So says the Gospel Banner.

## New Publications.

FIRST LESSONS IN MORAL PHILOSOPHY, ADAPTED TO THE USE OF SCHOOLS AND FAMILIES.—We have hastily glanced over the pages of this book, and take pleasure in saying, we think it a good work, and well adapted to the use for which it is designed. If there is any fault, it is in the lessons on conscience. We do not think, that conscience is that power or impulse by which we perceive whether an action is right or wrong. It is rather that power by which we feel an obligation to do right, by which we feel impelled to do what we believe right, and self-condemned when we do what we think wrong.

PICTORIAL HISTORY OF ENGLAND, Nos. 42, 43, and 44. These numbers conclude the Harper's edition of this splendid work. It is one of the best and most readable histories of England, "being a history of the people, as well as a history of the kingdom." It is elegantly printed, and is illustrated with several hundred wood engravings. It is on the whole a splendid work, worthy an extensive circulation.

EWBANK'S HYDRAULICS AND MECHANICS.—Greeley and McElreth have issued part V. of this valuable work. The present part contains a very full description of fire engines, illustrated with engravings. Few works can be read with more profit by those who take an interest in such subjects. And the general reader cannot fail to be interested in the perusal.



## Exhibition of the Fourth Street Sunday School.

The Fifth Annual Exhibition of the Sunday School connected with the Fourth Street Universalist Church, will take place on Wednesday evening, March 22d. Tickets 12 1-2 cts. Each may be had at J. Radley's, No. 5 Avenue D, at R. Holland's, 207 Seventh st. and at the door on the evening of the Exhibition. Exercises will commence at 7 1-2 o'clock.

## Youth's Department.

JAMES LUMBARD, EDITOR.

## A FAMILY PICTURE.

My little ones, my darling ones, my precious things of earth,  
How gladly do I triumph in the blessing of your birth;  
How heartily for praises, and how earnestly for prayers,  
I yearn upon your loveliness, my dear delightful cares!

Oh children, happy word of peace, my jewels and my gold,  
My truest friends till now, and still my truest friends when old,  
I will be every thing to you, your playmate and your guide,  
Both Mentor and Talemachus, for ever at your side!

I will be every thing to you, your sympathizing friend,  
To teach and help and lead and bless and comfort and defend;  
Oh, come to me and tell me all, and ye shall find me true,  
A brother in adversity to fight it out for you!

Yea, sins or follies, griefs or cares, or young affection's thrall,  
Fear not, for I am one with you, and I have felt them all;  
I will be tender, just and kind, unwilling to reprove—  
I will do all to bless you all by wisdom and by love.

My little ones, delighted I review you as ye stand,  
A pretty troop of fairies or young cherubs hand in hand,  
And tell out all your names to be a dear familiar sound  
Wherever English hearths and hearts about the world abound.

Oh, blessed boon and gain to me!—oh, mercy, praise and pride!  
Ye lack but little heritage your father's name beside.  
When I am dead your little ones shall read my words with glee;  
When ye are dead their little ones shall still remember me.

My eldest, of the speaking eyes, my Ellen, nine years old,  
Thou thoughtful good example of the loving little fold—  
My Ellen, they shall hear of thee, fair spirit, holy child,  
The truthful and the well-resolved, the liberal and the mild.

And thee, my Mary, what of thee?—the beauty of thy face!  
Thy coyly-pretty whims and ways, that ray thee round with  
grace.

Oh, more than these: a dear warm heart, that still must  
thrill and glow,

With pure affection's sunshine and with feeling's overflow.

Thou, too, my gentle five-years old, fair Margaret, the pearl,  
A quiet, sick and suffering child—sweet, patient little girl,  
Yet gay withal and frolicsome at times wilt thou appear,  
And like a bell thy merry voice rings musical and clear.

And next my Selwyn, precious boy, a glorious young mind,  
The sensitive, the passionate, the noble, and the kind,  
Whose light brown locks bedropt with gold, and large eyes full  
of love,

And generous nature mingled well the lion and the dove.

The last an infant, toothless one, now prattling on my knee,  
Whose bland, benevolent, soft face is shining upon me—  
Another silver star upon our calm domestic sky,  
Another seed of happy hope, dropt kindly from on high!

This sealeth up the sum to us, my loved and loving wife,  
Be these to us the pleasure and the business of life;  
And thou to me—what art thou not? through infancy and youth  
And manhood's prime, as now, my all of tenderness and truth.

A happy man, be this my praise—not riches, rank or fame:  
A happy man, with store enough—no other lot or name;  
A happy man, with you for friends, my children and my wife—  
Ambition is o'er vaulted here in all that gladdens life:

Yes, leave me to my happy thoughts and those around me still  
In ancient woods of Albury, or on my fresh Furze-hill;  
And children, teach your children too, by righteousness to stand,  
For thus shall ye inherit peace and blessings in the land.

## How he Rose.—A Short and True Sketch for Boys.

About forty years ago, somewhere in the woods near the line between Tennessee and Kentucky, in a log cabin sixteen feet by eighteen, which was already occupied by a brood of ten or twelve children, was born a youngster—the hero of our sketch. In his infancy he was fed on hog and hominy, bear meat, and the flesh of such "wild varmin's" as were caught in the woods. At twelve years of age, he was put out to work with a neighbor as a farm boy, and drove oxen, hoed corn, raised tobacco in summer, cured it and prized it in winter, till he was seventeen years old, when he took to making brick; to which he added the profession of a carpenter; and by these successive steps in mechanical arts he became able, by his own unassisted skill, to rear a house from the clay-pit or from the stump, and complete it in all its parts, and to do it, too, in a manner that none of his competitors could surpass. His panel doors are to this day the wonder and admiration of all the country. He never saw the inside of a school-house or church till after he was eighteen years old. By the assistance of an old man in the neighborhood, he learned during the winter evenings, to read and write, when a farm boy. Having achieved these valuable acquisitions by the aid of another, all his other education has been the fruit of his own application and perseverance. At the age of twenty-one, he conceived the idea of fitting himself for the practice of law. He at first procured an old copy of Blackstone, and having, after the close of his daily labors, by nightly studies in his log cabin, mastered the contents of that compendium of common law, he pursued his researches into other elementary works. And having thus, by great diligence, acquired the rudiments of his profession, he met with an old lawyer who had quit practice, or whose practice had quit him, with whom he made a bargain for his scanty library, for which he was to pay him \$120 in carpenter's work, and the chief part of the job to be done in payment of these old musty books was dressing and laying down an oak floor or floors, for \$3 per square of ten feet. The library paid for, our hero dropped the adze, plane and trowel, and we soon after hear of him as one of the prominent members of the Mississippi bar, and an able statesman and orator. "I heard him one day," says one, "make two speeches in succession, of three hours in length each, to the same audience, and not a movement testified any weariness on the part of a single auditor, and during their delivery the assembly seemed swayed by the orator as reeds by the wind."

That poor farm boy is at the present time at Washington, a member of Congress from Mississippi. His name is Patrick W. Tompkins. He is a self-made man, and his history shows what a humble boy can do, when he determines to TRY.

## A Generous Boy.

A little friend of ours, whom we shall call Charley Lee, one day on his way from school, was accosted by a poor little urchin, who asked him for a few coppers to buy some bread with. The little fellow said he was very hungry for he had eaten nothing that day. Charley looked upon the pale face and thin rags of the boy that stood shivering by his side, and felt very sad when he told him he had spent his last coppers that morning and had none to give.

Charley put his hands in his pockets to find if by some means the coppers might not have returned, but nothing was there. He looked at his own comfortable clothing, then at the boy's, and after a moment's thought said, "I am sorry I have no money for you, but you may have my coat."

So saying, he pulled off his coat, and gave it to the delighted boy, who probably had never before had on so comfortable and nice a garment. Charley without waiting for thanks, ran to his home. Mrs. Lee, who was a benevolent woman, was much pleased by this exhibition of generosity in her son, and she cheerfully repaired the rent thus made in his wardrobe.

We do not recommend to our young friends precisely the same manifestation of benevolence, for we think they had better bestow charity with the advice of some older friend, but we would urge them to cultivate the noble trait that Charley displayed on this occasion.—*Youth's Friend.*

*Drowned.*—On Monday last, Mr. Wm. Felter was crossing the ice on Rockland Lake, it broke, and he falling into the water was unfortunately drowned. His body was not found until two hours and a half after the fatal accident occurred. Mr. Felter was an aged man, and had resided on the margin of the Lake a great many years; was much respected by a large circle of friends and acquaintances who now mourn over his loss.

*Hudson River Chronicle, 7th.*



## A Faithful Son.

A young man, about nineteen years of age, called at the office of the British consul, in New York, some years ago, and made himself known as one whom, but a few years before, the consul had taken into his own Sunday-school in the north of Ireland. He was then a poor, little, helpless, wretched out-cast. No father owned him for a son; but the Sunday-school was to him as a father, a sister, and a brother. The precepts of religion and morality he learned there, had taken deep root in his heart, and now ripened into abundance of fruit. He put into the consul's hand more than one hundred dollars, the little earnings he had laid up to be remitted to his destitute mother.

*Youth's Friend.*

## Agricultural Department.

## Save the Best Seed for Planting.

A writer in the Gardeners' Chronicle, (English) gives some facts which should induce farmers and others who preserve seeds, to be careful in regard to sowing the different kinds of seed which are produced. He says that he began his experiments with long pod beans. He carefully selected the finest and fullest pods for seed, taking none with fewer than five beans in each pod; these he saved for seed. The following year there were many sixseeded pods, and some with seven.

He remarks: "Following up the same plan, I find this season many more six and seven-seeded pods, and some with eight! There are still a few plants that have five-seeded pods, and it is worthy of remark that the plants have seldom a six-seeded pod upon them but all fives; on the contrary, a six-seeded plant generally has nearly all the pods bearing six beans or more."

The above hints are valuable, and if followed out in the selection of seeds from other plants, although the saving may be small, the accumulated results throughout a large field will be immense.

## Liquid Manures.

If you have a field so situated as to admit the water from ponds, springs or rivulets being flowed over its surface try its effects without delay. The water from the highways, in spring, are replete with a variety of organic or inorganic substances, which in their application are highly salutary to the soils, especially those in grain or grass. It has been estimated, and we have no doubt that the computation is strictly correct, that the liquid excrement of our domestic animals, is equal, in point of actual value, as a stimulant to the solid voidings. This important source of aggressive fertility, is, however, generally overlooked, greatly to the injury of the farm, and the detriment of those by whom it is tilted.

*Ger. Tel.*

## Chopping Feed.

As grain when chopped goes farther than when fed whole, by at least 25 per cent., we recommend that all grain fed to horses and cattle should thus be prepared and mixed with cut straw or hay. This saving in the consumption of grain is worthy of being attended to, as it will enable the farmer to sell so much more than he otherwise could, thereby putting so much more money into his pocket. But independent of the saving, by chopping the grain you present it in a form to the stomach of the animal which is easier digested, and which, consequently, tends more to encourage the elaboration of flesh and fat.

## Scientific Terms.

As we are frequently under the necessity of using scientific terms, the meaning of which may not be readily comprehended by the reader, we have deemed it expedient to insert the following glossary, containing and explaining many of the scientific phrases used in agriculture, &c., as well as some chemical terms.

- Sulphate of copper—blue vitriol; blue stone.
- Sulphate of iron—copperas; green vitriol.
- Sulphate of lime—gypsum; plaster of paris.
- Sulphate of soda—Glauber's salts.
- Sulphate of zinc—white vitriol.
- Sulphate of potash—a chemical salt, composed of sulphuric acid and potash.
- Sulphuretted of potash—sulphur and potash fused together.
- Sulphate of Magnesia—Epsom salts.
- Sulphuric Acid—oil of vitriol: vitriolic acid.

*Maine Farmer.*

## Why do Rats prefer the Long Red Potatoes?

Ay, sure enough—why? The editor of the Ploughman says he does not know why they do. Isn't it because they are softer, and contain as much or more starch than the other kinds? *Old rats*, you know, are great connoisseurs in eatable matters, and are no mean judges of potatoes and other fixins in the cellar. A hog will generally select out the long reds from others when poured down before him. A hog is a good judge of these matters, and always gives you practical proofs of his sound discretion in these matters; and the judgment of a hog and a rat may sometimes be usefully followed by that *sapient* animal, *ycleped* man.

*Maine Farmer.*

## Cement for Grafting.

One part of good beef's tallow, two parts pure beeswax, and four parts of rosin. Melt all and mix well; then pour into cold water, and work very thoroughly, as shoe-maker's wax. We have frequently used cement made with these proportions, and it will not melt in hot weather, nor crack in cold weather.

*Boston Cultivator*

## Miscellaneous Department.

Original.

## THE SIMILE OF FRIENDSHIP.

BY E. WINCHESTER REYNOLDS.

The light that flows  
Where the welkin glows,  
From the full-orbed King of Day,  
Joy doth impart  
To each struggling heart,  
On Time's momentous way.  
  
Each splendor bright  
In the arch of Night,  
Hath a mission of Love below;  
They point the soul  
To its heavenly goal—  
To the twilight of its woe.  
  
Thus faithful be  
That Light to thee,  
That beams from Friendship's sun;  
Thus faithful prove  
To the rule of Love,  
Till all hearts melt in one!

From the New York Tribune.

LETTERS FROM HON. JOHN QUINCY ADAMS TO HIS SON,  
ON THE BIBLE AND ITS TEACHINGS.

LETTER I.

St. Petersburg, Sept. 1811.

MY DEAR SON:—In your letter of the 18th January, to your mother, you mentioned that you read to your aunt a chapter in the Bible, or a section of Doddridge's Annotations every evening. This information gave me real pleasure; for so great is my veneration for the Bible, and so strong my belief that, when duly read and meditated on, it is of all books in the world, that which contributes most to make men good, wise and happy—that the earlier my children begin to read it, the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that they will prove useful citizens to their country, respectable members of society, and a real blessing to their parents. But I hope you have now arrived at an age to understand that reading, even in the Bible, is a thing in itself neither good nor bad, but that all the good which can be drawn from it is by the use and improvement of what you have read, with the help of your own reflection. Young people sometimes boast of how many books and how much they have read, when, instead of boasting, they ought to be ashamed of having wasted so much time to so little profit. I advise you, my son, in whatever you read and most of all in reading the Bible, to remember that it is for the purpose of making you wiser and more virtuous. I have



myself for many years made it a practice to read through the Bible once every year. I have always endeavored to read it with the same spirit and temper of mind which I now recommend to you: that is, with the intention and desire that it may contribute to my advancement in wisdom and virtue. My desire is indeed very imperfectly successful; for, like you, and like the Apostle Paul, "I find a law in my members, warring against the law of my mind." But as I know that it is my nature to be imperfect, so I know that it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God for the aid of his Spirit to strengthen my good desires, and to subdue my propensities to evil: for it is from Him that every good and every perfect gift descends. My custom is, to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. But, as other cares, duties and occupations engage the remainder of it, I have perhaps never a sufficient portion of my time in meditation upon what I have read. Even meditation itself is often fruitless, unless it has some special object in view; useful thoughts often arise in the mind, and pass away without being remembered or applied to any good purpose—like the seed scattered upon the surface of the ground, which the birds devour, or the winds blow away, or which rot without taking root, however good the soil may be upon which they are cast. We are all, my dear George, unwilling to confess our own faults, even to ourselves; and when our own consciences are too honest to conceal them from us, our self-love is always busy, either in attempting to disguise them to us under false and delusive colors, or in seeking out excuses and apologies to reconcile them to our minds. Thus, although I am sensible that I have not derived from my assiduous perusal of the Bible, (and I might apply the same remark to almost everything else that I do,) all the benefit that I might and ought, I am as constantly endeavoring to persuade myself that it is not my own fault. Sometimes I say to myself, I do not understand what I have read; I cannot help it; I did not make my own understanding; there are many things in the Bible "hard to understand," as St. Peter expressly says of Paul's Epistles;—some are hard in the Hebrew, and some in the Greek—the original languages in which the Scriptures were written; some are harder still in the translations. I have been disposed to lead a wandering life about the world, and scarcely ever have at hand the book which might help me to surmount these difficulties. Conscience sometimes puts the question—Whether my not understanding many passages is not owing to my want of attention in reading them. I must admit that it is; a full proof of which is, that every time I read the Book through I understand some passages which I never understood before, and which I should have done at a former reading, had it been effected with a sufficient degree of attention. Then, in answer to myself, I say—It is true; but I cannot always command my own attention, and never can to the degree that I wish. My mind is oft-times so full of other things, absorbed in bodily pain, or engrossed by passion, or distracted by pleasure, or exhausted by dissipation, that I cannot give to proper daily employment the attention which I gladly would, and which is absolutely necessary to make it "fruitful of good works." This acknowledgment of my weakness is just; but for how much of it I am still accountable to God, I hardly dare acknowledge to myself. Is it bodily pain? How often was that brought upon me by my own imprudence or folly? Was it passion? Heaven has given to every human being the power of controlling his passions, and if he neglects or loses it, the fault is his own, and he must be answerable for it. Was it pleasure? Why did I indulge it? Was it dissipation? This is the most inexcusable of all; for it must have been occasioned by my own thoughtlessness or irresolution. It is of no use to discover our own faults and infirmities, unless the discovery prompts us to amendment. I have thought if in addition to the hour which I daily give to the reading of the Bible, I should also from time to time (and especially on the Sabbath) apply another hour occasionally to communicate to you the reflections that arise in my mind upon its perusal, it might not only tend to fix and promote my own attention to the excellent instructions of that sacred Book, but perhaps also assist your advancement in its knowledge and wisdom. At your age, it is probable that you have still greater difficulties to understand all that you read in the Bible than I have at mine; and if you have so much self-observation as your letters indicate, you will be sensible of as much want of attention, both voluntary and involuntary, as I here acknowledge in myself. I intend, therefore, for the purpose of contributing to your improvement and my own, to write you several letters, in due time to follow this, in which I shall endeavor to show you how you may derive the most advantage to yourself, from the perusal of the

Scriptures. It is probable, when you receive these letters, you will not, at first reading, entirely understand them; if that should be the case, ask your grand-parents, or your uncle or aunt, to explain them; if you still find them too hard, put them on file, and lay them by for two or three years, after which read them again, and you will find them easy enough. It is essential, my son, in order that you may go through life with comfort to yourself and usefulness to your fellow-creatures, that you should form and adopt certain rules or principles for the government of your own conduct and temper. Unless you have such rules and principles, there will be numberless occasions on which you will have no guide for your government but your passions. In your infancy and youth, you have been, and will be for some years, under the authority and control of your friends and instructors; but you must soon come to the age when you must govern yourself. You have already come to that age in many respects: you know the difference between right and wrong, and you know some of your duties, and the obligations you are under to become acquainted with them all. It is in the Bible you must learn them, and from the Bible how to practice them. Those duties are to God, to your fellow creatures, and to yourself. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." On these two commandments, Jesus Christ expressly says, "hang all the law and the Prophets;" that is to say, the whole purpose of Divine Revelation is to inculcate them efficaciously upon the minds of men. You will perceive that I have spoken of duties to *yourself*, distinct from those to God and to your fellow creatures; while Jesus Christ speaks only of two commandments. The reason is, because Christ and the commandments repeated by him consider self-love as so implanted in the heart of every man by the law of his nature, that it requires no commandment to establish its influence over the heart; and so great do they know its power to be, that they demand no other measure for the love of our neighbor, than that which they know we shall have for ourselves. But from the love of God, and the love of our neighbor result duties to ourselves as well as to them—they are all to be learned in equal perfection by our searching the Scriptures. Let us, then, search the Scriptures; and in order to pursue our inquiries with methodical order, let us consider the various sources of information that we may draw from, in this study. The Bible contains the Revelation of the Will of God. It contains the history of the creation of the world, and of mankind; and afterward the history of one peculiar nation, certainly the most extraordinary nation that has ever appeared upon earth. It contains a system of Religion, and of Morality, which we may examine upon its own merits, independent of the sanction it receives from being the Word of God; and it contains a numerous collection of books, written at different ages of the world, by different authors, which we may survey as curious monuments of antiquity and as literary compositions. In what light soever we regard it, whether with reference to Revelation, to Literature, to History, or to Morality—it is an invaluable and inexhaustible mine of knowledge and virtue.

I shall number separately those letters that I mean to write you upon the subject of the Bible, and as, after they are finished, I shall perhaps ask you to read them all together, or to look over them again myself, you must keep them on separate file. I wish that hereafter they may be useful to your brothers and sisters, as well as to you. As you will receive them as a token of affection for you during my absence. I pray that they may be worthy to be read by them all with benefit to themselves, if it please God that they should live to be able to understand them.

From your affectionate father,

JOHN Q. ADAMS.

#### Length of Steamboat Navigation on the Principal Rivers.

Mississippi from the Gulf of Mexico to St. Anthony's Falls, 2200; Missouri from its mouth to the foot of the rapids, 2200; Red river to the head of navigation, 1100; Ohio, to Pittsburg, 1000; Arkansas, to the mouth of the Neosho and Verdigris, 930; Tennessee, to Chattanooga, 485; Wabash to Lafayette, 300; Illinois to Ottawa, 250; Cumberland to Nashville, 200; Osage, 200.

A steamboat leaving Pittsburg and going to New Orleans, and here being chartered to go up the Missouri as high as the Rapids, and thence returning to Pittsburg, will perform a regular voyage of about 8,450 miles—a distance nearly equal to crossing the Atlantic three times.

When Socrates was told by a friend that his judges had condemned him to die, "And has not Nature," said he, "already passed the same sentence upon them?"



From the Universalist Watchman.

Dr. Isaiah Parker.

Died, in Cavendish, Vt., Jan. 15th, of old age, Dr. ISAAH PARKER, aged 95 years.

By the request of "the widow, children, and more distant relations" of this venerable man, I am requested to notice his death, in the "Watchman," and request a republication in the "Trumpet" and "New York Christian Messenger." I regret that my means of information will not enable me to do any thing like justice to the character of my old and esteemed friend. Though I have known him personally from the year 1811, I never inquired into the particulars of his early life, and know not the place of his birth; nor is that a matter of great importance. Suffice it to say, that the subject of this very meagre notice belonged to a very respectable family, enjoyed good advantages for that day, and in early manhood, was both Minister and Practitioner. He was a Calvinist Baptist preacher, in Harvard, Mass., and practised medicine there many years ago. He was very popular, and acquired a handsome fortune. Before he was aware of it, (as he told me, in 1811,) he was a believer in Universalism, on the Relleian system, and preached it to the satisfaction of his people. But, when the true name of the doctrine began to be noised abroad, there was commotion in the camp at once. All manner of things were said of him, and he fared as many have under similar circumstances. Being a man of warm temperament and ardent feelings, the presumption is that he was not so guarded and prudent, in all respects, as some others might have been. Having been almost idolized, he rested too much in his own strength.

Dr. P. was finally induced to exchange his fine farm and other property for a printing establishment in Boston, whither he must have gone some sixty years ago. He gave me a pamphlet which he published, containing the six discourses by John Tyler, Episcopalian minister of Norwich, Conn., entitled "Universal Damnation and Salvation clearly proved from the Scriptures of the Old and New Testament."

But this Boston enterprise proved ruinous, and some years after, Dr. P. removed with his family to the wilderness country of Vermont, and located in the town, where he spent the remainder of his long, laborious life. By his first marriage he raised a family of children, among whom was the late distinguished Dr. Augustus G. Parker, of Shirley, Mass. Most of them sleep in the dust.

Having parted with his first wife by death, something like 25 years ago Dr. P. married again, and became the father of a daughter and son, the youngest of whom must now be a youth. As a sincere friend of the good old man, I can hardly express my thanks, that aged as he was, he should have been so fortunate, as to secure the companionship of one whose age and disposition would enable her to render his life pleasant, as long as he could enjoy it; and take charge of him kindly, during his long years of dotage; assisted, particularly, by their dear children.

Dr. P. was a man of great uniformity of health, and retained the use of his bodily powers to a surprising degree. When I last saw him, three or four years ago, he was as vigorous as a youth. As soon as my name was mentioned, he rose to approach me with a step nimbler than my own. For a moment he was overcome with joy. He could not tell me whether his children were living or not. But, when I mentioned the name of Granville, he remembered he was dead, and in a flood of tears, exclaimed "good child! good! good!" and pointing towards heaven, indulged in a momentary rhapsody, which, for pathos, and sublimity, I never heard exceeded. Never had I been so fully convinced, that, in what we call *dotage*, the intellectual powers are only clogged and embarrassed, but not destroyed. I deeply regret that I never could make it convenient, again to visit that faithful old friend and his estimable family.

In his manners and conversation, Dr. P. was exceedingly pleasant and facetious. As a public speaker, though of dignified appearance, he was not suited to our denomination. In prayer and exhortation, he was too zealous—spoke too fast to be well understood. Hence, he devoted his life to Medicine.

But, as a shock of corn, fully ripe, he is gathered into the garner of the Highest. Respect for his virtues—peace to his ashes! Let not his widow and children mourn, as if the good man had been cut off in the prime of life. Having, as we view it, outlived the days of his usefulness, they should not lament that he is called home. It is theirs and ours to meditate on the subject—consider how valuable may be a long useful life—imitate all his excellent examples—cherish the hope which he so long since embraced, and constantly remember that,

"Art is long, and Time is fleeting,

And our hearts though strong and brave,  
Still like muffled drums are beating  
Funeral marches to the grave."

Portland, Me.

R. S.

## A Peep in a Palace.

The Paris correspondent of the Charleston Mercury gives the following account of the household arrangements of the French Royal family:

"On the 20th instant, the King and royal family returned from St. Cloud and took up their abode for the winter in the Palace of the Tuilleries. He occupies, as heretofore, the first floor of the old royal and imperial apartments towards the south, near the river. The other members of the royal family are thus disposed of in the same palace. The Queen, with her daughter, the Duchess of Saxe Coburg, and her little grandson the Duke of Wurtemberg, occupy the ground floor beneath the apartment of the King. Mme. Adelaide, the King's sister, has the ground floor of the *Pavillon de Flore*. The Prince and Princess of Joinville occupy the first floor of this Pavillon. The Duchess of Orleans, with her two boys, are provided for on the ground floor of the Pavillon de Marsan. Montpensier and his Infanta are at the northern extremity on the Meda Rivoli. The Duke and Duchess of Nemours occupy the first floor of the same Pavillon; and the second is always kept in readiness for the King and Queen of the Belgians, who frequently take advantage of the Northern Railroad, which from their capital of Brussels delivers them in Paris in ten hours to visit the parental family circle."

## A Monument of Skulls.

There is in Gerbi, in the regency of Tunis, a large pyramid constructed with the skulls of Christians, mostly Maltese, Sicilians and Spaniards, who fell in an engagement which took place on the 20th of July, 1560. At the instance of friar Fedele de Ferrara, apostolic vicar, and Sir Thomas Read, the English Consul at Tunis, the Bey lately sent to the governor an order for the demolition of this unsightly edifice; and friar Joseph Antoine and Mr. Grove, British Vice-Consul, had come from Spax, the first to perform the religious ceremonies, the latter to be officially present at the demolition of the pyramid, which the natives called Borg-Irius. On the day fixed for this operation, the friar, the vice-consul and M. Pariente, the French consular agent, accompanied by the governor and the commandant of the troops, repaired there, that they might witness the execution of the Bey's commands. The master-mason had hardly commenced his operations before the soldiers and other armed individuals came running up, uttering loud outcries, and threatening to add their skulls to the pyramid. In vain the governor sought to pacify them, saying he was but fulfilling the Bey's commands—they maltreated them and forced them to retire.

**A SURVIVOR OF THE BOSTON TEA PARTY.**—The Chicago Daily Tribune says that David Kennison, one of the survivors of the famous party, who once made a dish of tea in Boston harbor, is now living in that city at the advanced age of 114 years.

**Escape from the State Prison.**—Four prisoners escaped from the State Prison at Charlestown, this morning, through a wooden drain or canal, which leads from the interior of the prison to the water on the outside. The end of this canal was sawed off, probably by some accomplice on the outside, and when the tide fell it dropped down and allowed free egress, which was taken advantage of by the four prisoners soon after breakfast. The names of those who escaped are John Adams, *alias* Allen, and Francis Smith, *alias* Braconier, (who escaped about one year and a half ago) Richard Raycroft, and Charles R. Whitehouse. The two latter were recaptured. Adams and Braconier are still at large. *Boston Trav.* 11th.

**Bread and Rum.**—It is stated by some statistic hunter, that the sum annually expended for bread, by the population of Great Britain and Ireland, amounts to twenty-five millions sterling, while the money expended in distilled and fermented drink amounts to upwards of fifty millions yearly.

**Caprice of Fortune.**—It is not surprising that some complain of their lack of money, when the enormous sum of six hundred millions are concentrated in the hands of five persons. These favored children of fortune are the Baron Rothschild, the King of the French, the Duke of Devonshire, Sir Robert Peel, and John Jacob Astor. Within a few years it is very probable that none of them will be in existence, and these vast accumulations will again be scattered.



### Treaty of Peace with Mexico.

We rejoice to learn that the Senate of the United States has ratified a treaty of peace with Mexico. The vote on the question stood 38 for to 14 against. It is now on its way to Mexico, and only awaits the action of that Government to restore amicable relations between the two countries. It is the opinion of those best informed on political subjects, that in the present posture of affairs it will be promptly ratified by that Government. What are the precise terms of the treaty, is not yet distinctly known, and we prefer not to aid in giving currency to any of the vague and conflicting rumors afloat on the subject. Of one thing we are certain, that the prospect of a speedy termination of hostilities, will be hailed with unmingled satisfaction by all the friends of humanity.

### Funeral Honors to Mr. Adams.

On Monday of last week the remains of the lamented patriot and statesman, were taken from the Congressional Vault at Washington, for the purpose of being removed to their final resting place in Quincy, Mass. They were attended by a committee of the House of Representatives, consisting of one member from each State in the Union. Never, probably, was there more true homage paid to a great man's memory, than was manifested in this instance, at the different places on the route. In this city the procession, formed on the arrival of the remains, was one of the most magnificent and imposing that was ever witnessed on any occasion.

By common consent, the people in different sections of the country have united in offering demonstrations of respect and veneration, to the memory of the man whose fame will be cherished as a priceless legacy by his countrymen.

### News from China.

By a late arrival from China, intelligence was brought that there is a prospect of hostility between England and China, in consequence of the murder of six Englishmen by the Chinese near Canton, and the neglect of the Chinese authorities to make proper redress.

### Destructive Fire.

On Sunday morning last, the extensive stables of the Harlem Rail Road Company were consumed, together with 57 of their most valuable horses. The value of the horses that were burned to death is estimated at \$5000. The fire communicated to two frame houses in the vicinity, both of which were consumed.

**Croton Water Works.**—The Dam of the River Croton, rising about fifty feet from the bed of the river, backing it up about six miles, and covering with water about six hundred acres of land, forms the great receptacle from whence the aqueduct is supplied, and the reservoirs on the Island of New York replenished.

The crossing at Harlem River, with its lofty Bridge, will not only elicit the admiration of the present generation, but that of ages to come.

The receiving reservoir is 38 miles from the Croton Dam, and 5 from the City Hall. It covers 35 acres of land, and will hold, when full, one hundred and fifty millions of gallons.

The distributing reservoir, at 42nd. street, is 40 miles from the Croton Dam and 3 miles from the City Hall. It will contain twenty millions of gallons when full, and will stand at 115 feet above tide.

There are sixteen tunnels on the line through which the aqueduct passes, measuring in the aggregate 6986 feet in length, and averaging about 436 feet each.

There are also 33 ventilators, one mile apart from each other on the line, a sufficient number of which are furnished with the necessary doors of entrance, should repair or other cause require examination; and there are six waste weirs for drawing off the water when necessary.

**Melancholy and Fatal Accident.**—A melancholy and fatal accident occurred at the house of Col. B. F. Norris, in Greene township, Chataque Co., on the 23d ult, by the premature discharge of a cannon. A young man named Edward Chipman, formerly of North Java, Wyoming Co. N. Y. where his mother still resides, was in the act of placing the cartridge in the gun, in doing which he had inserted his arm to the shoulder, when the gun exploded, shattering his arm in a horrible manner, and causing his death in a few hours. He was about 18 years of age, and was a young man of good character and promise.

*Rochester Democrat.*

**The Society of Women.**—There is nothing by which I have, through life, profited more than by the just observations, the good opinion, and the sincere and gentle encouragement of amiable and sensible women.

*Romilly.*

Dr. Holland says, that if persons are always supposing that they are liable to a certain distemper, the nerves will so act on the part that it is very likely to come upon them.

**A Funeral instead of a Bridal Ceremony.**—Miss Nancy Bailey, of Merrimac, formerly employed in the factories here, visited Nashua last week for the purchase of her wedding dress, bonnet and bridal cake, &c., preparatory for her marriage on Wednesday next. She had completed her purchases, and was on her way to the depot, Saturday evening when the cars left. She therefore returned to the house of a friend, Mrs. Mitchell, on Canal street, near the Jackson Corporation. About half-past three on Sunday afternoon, as she sat at the window, she threw up both hands, exclaiming "Why, there is Mr. Drew!" (the name of the young man to whom she was to be married, and who is a resident of Concord, Vt.) Mrs. M. went to another window, but no one was in sight. At this moment a crash of glass called her attention to Miss Bailey; who had fallen forward against the window. Help was instantly called, and she was placed upon the bed, but with two gasps, she lay a corpse.

And when the bridegroom comes, it will be to lay her in the grave, whom he had hoped so soon to call his wife. Miss Bailey was about 26 years of age, and latterly had not been in perfect health.

*Nashua Oasis.*

**Distressing Death from Hydrophobia.**—In the month of August last, a girl about seven years old, residing in Second street near Reed, Southwark, was bitten in the leg by a dog that was supposed to be rabid. The owner of the dog killed it, and the parents of the little girl had recourse to the usual cautionary remedies. The wound healed, and the child continued in apparently perfect health until a few days since, when, on returning from school one day, she complained of pain in the place where the wound had been. Her brain next became affected, and in a short time all the horrid symptoms of hydrophobia began to exhibit themselves.

The child commenced frothing at the mouth, and would snap at her father, and finally so violent were her paroxysms, that she required several men to hold her, to prevent her from doing injury to herself and others. She continued in this situation until death ended her sufferings.

*Phila. N. American.*

**Extent of the New Territory.**—The territory proposed to be ceded to the United States by Mexico, agreeably to the Treaty now under consideration by the Senate, being variously stated in the public prints, the area as computed by Mexican authority is here given:

Texas proper,	100,000 square miles,
New Mexico,	214,800 do.
Up. California,	376,344 do.

To the above should be added portions of Tamaulipas, Coahuila, and Chihuahua, estimated area 60,000 square miles, making a total of 751,144 square miles.

Prior to the annexation of Texas, the United States was estimated to contain 2,600,000 square miles and Mexico 1,690,304 square miles. If the treaty is adopted the United States of America, according to the above estimates, will then contain 2,751,144 square miles, and the Republic of Mexico 939,160 square miles.

**Santa Anna's Retirement.**—There is no reason to doubt (say the *New Orleans Delta*) the truth of the report brought by the Edith, that the great Mexican, whose energy has sustained this war, and communicated whatever of vigor has characterized the defence of Mexico, had received his passports from our Commander-in-chief, and ere this has arrived in Vera Cruz on his way to foreign parts. A gentleman now in this city saw the letter to Gen. Twiggs from Gen. Scott, directing the former to allow Gen. Santa Anna to depart in peace from Vera Cruz. The retirement of Santa Anna is a death blow to the war party.



**House of Refuge.**—The twenty-third Annual Report of the managers of this institution, made to the Legislature of the State and the Corporation of the City, a pamphlet of 50 pages, presents the following statistics:

The number of children in the House of Refuge on the 1st. January, 1847, was 314; received during last year 241; total 558. Number remaining on the 1st January, 1848, 304. Leaving the number disposed of during the year, 254.

The report of the visiting physician attached, states "that the numerous inmates of the Refuge have generally enjoyed excellent health during the past year."

Disbursements to 1st January, 1848, 23,354 75

24,239 03

Receipts to the 1st January, 1848, 23,374 38

Balance due Treasurer, \$64 20

"Why do you set your cup of coffee upon the chair, Mr. Jones?" said a worthy landlady this morning at breakfast. "It is so weak, ma'am," replied Mr. J. demurely, "I thought I would let it rest."

**Intellect.**—To be infatuated with the power of one's intellect, is an accident which seldom happens but to those who are remarkable for the want of intellectual power. Whenever nature leaves a hole in a person's mind, she generally plasters it over with a thick coat of self-conceit. *Longfellow.*

**Mercantile Honor.**—Edward Wiley, Esq. a merchant of Savannah, who failed in business some years ago, and compounded with his creditors by an equal distribution of his means among them, has since discharged the moral obligation resting upon him by paying up all the arrearages from which he had been legally discharged. His creditors, to mark their high sense of Mr. Wiley's mercantile honor and moral integrity, have presented to him two elegant silver pitchers, with appropriate inscriptions.

A few days since, while suffering the agonies of the tooth ache, we were reminded of an anecdote of two Dutchmen, that ran in this wise: A Dutchman, on proceeding to a place from whence he had heard cries of distress, discovered one of his neighbors lying under a stone wall which had fallen upon him and fractured his leg. "Vell den, neighbor Vanderdiken, vat ish de matter mit ye?" "Vat? Vy, you sees my condition mit all dese pig stones upon me, and poth mine legs poke off close py mine pozdy." "Py Jingo," said Hans, "ish dat all? You holler so I thought you vas got de tooth ache."

*Richmond Republican.*

Every great and noble feeling which we cherish, every virtuous action which we perform, is a round in the ladder which leads to God. All knowledge of God proceeds from virtue. But virtue is a gift of God. Without God there is neither holiness nor wisdom.

**Father Matthew.**—It is stated that Mr. Moore, the gentlemanly proprietor of the Croton Hotel, Broadway, has tendered to this distinguished person its best accommodations during his visit to our city.

**Hon. NATHAN REED,** of Belfast, Me. formerly of Salem, Mass. was a tutor at Harvard when JOHN QUINCY ADAMS was an under-graduate member of the College.

**Fatal Accident.**—A young Irishman was killed in Wendell, on Wednesday last, by the sliding of one of the banks of one of the deep cuts on the Vermont and Massachusetts Railroad. He was covered with earth to the depth of four feet, and a comrade who was standing near him was buried, in a standing position, up to his neck. The *Greenfield Democrat* states that the Irish friends of the latter, in their haste to extricate him from his uncomfortable confinement were about hitching a chain around his neck, with a view to pull him out by horse power! They were prevented, and he was shovelled out without injury. Such slides have occurred frequently, and numbers of the laborers have been injured by them.

## RELIGIOUS NOTICES.

**ORCHARD STREET CHURCH.**—Br. O. A. Skinner will preach Sunday morning, on Christianity and the Sciences, showing that the latter illustrate and prove the former. In the afternoon, he will preach on the STRAIT GATE that leads to life, and the BROAD WAY that leads to DESTRUCTION.

Br. Moses Ballou, of Portsmouth, N. H., will supply the desk at the Apollo Saloon next Sunday, morning and evening.

Subject of the Lecture in the Fourth Street Universalist Church to-morrow evening—"Condition and Position of Woman in the most enlightened nations, compared with what it should be." Z. Baker, preacher. Services 7 1-2 o'clock.

Br. O. Whiston will preach at Nyack on Sunday, March 26th, morning and afternoon, and every fortnight thereafter. Conference Meetings have also been commenced, and will be continued every Thursday evening. Sabbath School every Sunday, at 2 o'clock P. M.

Services in the Several Churches of New York and Vicinity.

**SECOND SOCIETY.**—Church in Orchard street, between Broome and Delancey streets. Services A. M. at 10 1-2 o'clock, P. M. at 3 o'clock. Conference meeting Friday evening, at 7 1-2 o'clock. Pastor, Rev. O. A. SKINNER. Residence 73 Orchard street.

**THIRD SOCIETY.**—Church in Bleecker street, corner of Downing. Services at 10 1-2 A. M. and 7 P. M. Conferences every Tuesday evening in the Lecture room, at 7 o'clock. Pastor, Rev. Wm. S. BALCH. Residence 728 Greenwich St.

**FOURTH SOCIETY.**—Services in the Apollo Saloon, Broadway, at 10 1-2 A. M. and 7 P. M. No stated Pastor.

**FIFTH SOCIETY.**—Church in Fourth street, between Avenues B, and C. Services 3 P. M., and 7 in the evening. Conference every Wednesday, at 7 P. M. Pastor, Rev. Z. BAKER. Residence 172 Avenue A.

**BROOKLYN SOCIETY.**—Church corner of Fulton and Pineapple streets. Services at 10 1-2 A. M., and 7 in the evening. Conference in the vestry, adjoining the church on Pineapple street, Tuesday evening, at 7 o'clock. Pastor, Rev. T. B. THAYER. Residence No. 9. Willoughby Street.

**WILLIAMSBURGH SOCIETY.**—Church, Fourth street, corner of South Fifth. Services at 10 1-2 A. M., and 7 1-2 P. M. Conference Thursday evening, at private houses. Pastor, Rev. H. LYON. Residence South Fourth street, near Fourth.

## MARRIED.

In this city, on Sunday, the 12th instant, by Rev. Wm. S. Balch. Mr. CALLEB T. HOWELL, of Chester, N. J., and Miss JOANNA MARIE CARPENTER, of this city.

Also, by the same, Mr. ABRAHAM L. BREWER and Miss FANNY M. DURYEA.

## DIED.

In Hudson, Mrs. JULIA ANN, wife of Mr. Theophilus Dimmick, aged 37.

The virtues of Sister Dimmick are known to all who enjoyed her acquaintance. She deserved and received the esteem of those with whom she lived, and the love of those who were favored with her intimacy. In life she was retiring in her manners—in her death triumphant through the influences of that faith, which teaches the salvation of the race. May the God of consolation sustain her mourning husband and weeping children.—*Com.*

In Pottsville, on Tuesday, February, 29th, Mr. JOHN STAHL, in the 71st year of his age.

Father Stahl, has long been a Universalist, being a convert of our good Br. Myers, whose ministerial labors in this State, long ago, cast seed into good ground, as well as by the wayside; and he became a member of our Society soon after its organization, continuing faithful and punctual in attendance up to the time of his death.

Father Stahl's decease was very sudden, and entirely unexpected. He had been out before noon in good health; but when called to dinner, was reading his Bible, leaving it open while he answered the summons. Taking a small piece of pie in his hand at the close of his meal, he seated himself on the doorstep in the sun, to eat it at his leisure; but it scarcely touched his lips when he fell back with a groan, and breathed his last in the arms of his children.

His oft repeated desire has been complied with; for "A Universalist Minister to perform his funeral service;" and we have laid him in the grave in the scriptural character of a "good man, filled with the Holy Ghost and with faith."

*Universalism*—Good to die by, as well as "to live by."